/538 cont./

614 had been insulted or harmed by them. Thus, the leader of
212 the black vultures /Coragyps atratus foetens/ had eaten a
773 head of cattle of the Epiayú, and he therefore remained the
825 symbol for this group. The caricari /Brazilian falcon/ de-
823 voured an animal of the Iguana group. The Uriana people
now have as their totem-animal the jaguar (Felis onca). The
Sapuana group claims for itself the aicaravón /moon curlew/
(Burhinus bistriatus vocifer), the Jayariyú people the dog, the
Apshana the kite, the Sijuana the wasp, the Urariyú the
rattlesnake (Crotalus terrificus), the Jitnú people the fox
(Canis azarae), the Soriyú people the catanoja (macaw, Ara),
the Paunayú the black wasp, the Uyarayú the deer (Cervus
alaphus), etc.

614 /539/ V. Gutiérrez (p. 170) then presents another myth.
773 This describes how the individual totem-clans were assigned
their names and definite districts of residence after a fateful,
tragic scene of disobedience of the creatures against their
creator took place. This report, too, emphatically brings
out the fact that Mareiwa personally, by his will and authority,
introduced a totemistic way of life for the first living beings
in Guajira. The myth has the dramatic conclusion: "For the
last time Mareiwa spoke with them /the totem groups/ in
order to take his leave. He therefore addressed them: It was
my will that you should live here! I am leaving now; I shall
be watching you from heaven."

614 The individual totem-districts with the thirty-four clan
101 names are noted on the map (14).[1] The appropriate clan-

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14. The spelling and pronunciation of the clan designations favored here by and large resemble the Spanish sounds. Young Indians today feel a marked uncertainty in using the correct Spanish names for individual totem-animals; even in the pronunciation of the Guajiro designations

[1] [see p.9.--Analyst]

39(Guajiro--17 E-0 (1904) 1961 9C23 Guajiro 9C23

/359 cont./

193 194 619 [[28]] a foreign observer encounters slight variations — as has just been mentioned. For this reason, on the table (p. 5) I put in the names corresponding with precisely the sounds that I heard most frequently; I have taken the map (p. 9) unchanged from the original.

619 101 128 101 57 619 marks are found in the table. Every Guajiro knows them. As an established tradition, every generation has taken over the details from the others, either as clan property or as a duty. But as a result of so many hostile encounters of the clans with one another — the Guajiro even in early times made themselves known as very quarrelsome — the boundaries of the individual clan-districts have shifted. Some clans have actually disappeared, either because their members were entirely destroyed or because individuals from them were incorporated into other clans. Therefore, the number and boundaries of the individual clan-districts were and are subject to insignificant fluctuations. I was unable to ascertain when the map provided — taken from a Colombian authority — was drawn; it appears to have come out around 1935. It is also found in V. Gutiérrez (p. xvi).

3. Concluding remarks

614 [103] Spanish writers have reported on "castas" in Guajira from the early colonial period; the designation corresponds to actual totemistic clans. Recently it could be demonstrated that some thirty of them have existed since antiquity. The members of any one clan were entitled by common law to move freely over the whole peninsula without being hindered by the boundaries. When Petrullo (p. 155) states unmistakably,